

To prevent leprosy, a person who had been defiled by contact with menstrual fluid had to find the woman who had thus defiled him and proceed with her, both of them being naked, into the river, the woman upstream, the man downstream. The woman must take up in her hands water that had touched her pudendum and throw it over the man who had been defiled. This would relieve him of the danger of becoming a leper (4). 751 831

SURGERY

Surgeons (*tuhuna tatihi*) were professionals who devoted themselves to setting fractured limbs, replacing dislocated joints, trepanning, and so on. The profession of surgery seems to have been combined with that of healing by means of medicines (*tatihi* or *fainu*). At Atu Ona, the grandson of a famous surgeon told me that his grandfather used to repair injured skulls by inserting (whether in the scalp or in the skull itself was not definitely understood) a piece of coconut shell, the edges of which were perforated. Trepanning is mentioned by Stewart (26, pp. 24, 28). According to accounts this same surgeon at Atu Ona used to repair shattered arm and leg bones by ingrafting pieces of ironwood. Whether these accounts of grafting ironwood and coconut shell are mere stories or not, I have no way of knowing. Mr. Linton saw and photographed a trepanned skull at Hana Pa'aoa. 751 752 755

EXORCISM

The most common method of healing sickness was by exorcising the evil spirits causing it. Such practice constituted a profession, its practitioners being known as *tau'a hiko etua* (priests who extract gods). 755

Père Pierre describes the ceremony called *hakuoa*, by which exorcisers were initiated and consecrated. The trunk of a banana tree was cut down, wrapped in cloth, and placed in deep water in a stream. The candidate, dressed in white, took up a position over the trunk of the banana tree. The *tau'a*, who was to initiate her, clad also in white, then showed her how to rub, using the banana trunk to illustrate, and instructed her in the manner of snatching evil spirits from the bodies of the sick.

Good, though not detailed, accounts of the manner of exorcising were obtained from the manuscripts of the Catholic missionaries. So far as I know, the practice is nowhere followed today. Accounts from the different manuscripts will be given separately, as they vary in detail.

According to Père Pierre, (4) an ointment made by mashing strong scented herbs on a reddish stone, was applied to the painful region of the body. After some rubbing, the evil spirit was extracted, the practitioner closing his hand and carrying it behind his head to allow the god to

leaves. A fire was lighted near the ditch (over the sick person?). It is ¹⁷⁵⁵ said that if the sick person showed signs of fear or agitation [apparently indicating the departure of the spirit], it was a sign that he would get well. But if no such signs were exhibited, the person would die. This curative method was used for the insane as well as for those afflicted with physical maladies.

The rite called *tataoho* or *tataua* was performed as follows. The sick man was laid on his back on the ground. He was covered over his entire length with a banana leaf, then a coconut leaf, and on top of that a sheet of cloth. The man's mother placed herself at his head, a sister at his feet, and others at his sides. An aunt, or a sister-in-law, or some other female relative discarded her clothes and jumped up and down seven times on top of the sick person. While this was going on, an inspirational priest, standing on one side, chanted. The priest then rapped seven times on the sick person with the top of the *ti* plant. If the same signs were observed in this rite as those described above—that is, if the sick person was agitated—he was considered as cured; if not, he would die.

A similar rite was sometimes performed near the place where the family relieved themselves. In this ceremony the relatives danced entirely naked around the sick person. The *taw'a* chanted the same chant and beat on the sick person seven times with the *ti* plant (*muku ti*, *Cordyline terminalis*). This rite was known by the same name as that just described above and was usually performed in the evening.

Another rite of the same nature, called *tomitomi*, is described by Père Pierre (4). The sick person was placed in a ditch and covered with a mat, pandanus leaves, and banyan bark cloth. Relatives (doubtless females) entirely naked, then jumped seven times over the ditch, in order to frighten away the evil spirit (*haa iika te etua*). If the patient showed fright, he would be cured; otherwise he would die.

According to Père Pierre (4), mats, girdles, the private parts of females, men's loin cloths, and the cloth from which they were made, and even pandanus leaves, because from these mats were made, were regarded as profane, insulting, or distasteful to gods, and evil spirits. When an unknown disease appeared, or when there was an epidemic, the people often suspended at the door of their houses a mat or a girdle or pandanus leaves, believing that these would drive away any evil spirits that attempted to enter. Another protective measure against such spirits consisted in surrounding the house with briars. [751] ●

Some sickness, supposed to be caused by the absence of a sick person's spirit, was treated by a *taw'a* in this manner: he ordered a small shed to be built and put in it *popoi* and *poke* (See Preparation of Food); enter-